

CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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From the Christian Observer.

THE DIVINE LEGATION OF MOSES; THE WANDERERS OF THE DESERT—THEIR ANTITYPES IN THE CHRISTIAN CHURCH.

Under part of this title the reader will recognise the name of a work, pronounced by its author's admirers to be the noblest monument of theological literature ever erected by human genius and erudition. Its designation is partially adopted, on the present occasion, by way of title to the following practical remarks on the conduct of the Hebrew legislator to his people, the character of his subjects, and the application of their history to ourselves, as their successors in the church of the New Testament. "Whatsoever things were written aforetime, were written for our learning."

In the latter exhortations delivered by the great prophet, who, in a secondary sense, was the guardian and guide of the church in the wilderness, he not only looked back to its former history, but onward to coming times; since, independently of Divine inspiration, his knowledge of the wanderers, and of the human heart, taught him to calculate the future by the past; to judge what men are likely to do, by recollecting what they have already done; and, in all cases, to keep in mind the unutterableness of the human character, as derived from our general parent; and from whom we all possess an inheritance of error, self-confidence, and helplessness. Therefore he never promised the Israelites, that, when they had once passed between the chrysal walls of Jordan safely into the land of promise, from such a period of triumph they would become an entirely different people; neither that they would leave their rebellious and discontented spirit behind them, and thenceforward shine as the lights of a guilty and darkened world. Instead of this, he gave them plainly to understand, that in Canaan itself, many years would not pass away before they would act over again the follies of the wilderness; that, although they might change their place, they would not disrobe themselves of their original nature, for that time would bring round again the circumstances of former days; and that the God of their fathers, the witness of their own earlier apostacies, would again awaken against them his heavy displeasure. In the prospect of such events their prophet said "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." It seems by this serious appeal, that although the wanderers might actually take possession of the new country, yet that, from this second paradise, they might ultimately be expelled; and that, if nothing else dispossessed them, yet that death might itself, be commissioned to remove them in a moment from all the pleasant things of Canaan; from its vines and pomegranates, from its green pastures, still waters, and valleys standing thick with corn; and thus also, by the common termination of human life, would all their glory perish. Such a warning as this, doubtless clouded the hopes of the Israelites, who at that crisis were naturally regaling themselves with the prospective delights of their Eden, and musing on the great and happy days then approaching; but forgetting to take into the account, that the brightest and most promising period must end, as effected by the transitory nature of this world, in disappointment and darkness; and that it is only the favour of God which can ultimately soothe and satisfy the soul. "Thy benignity is better than life!"—But Moses warns these children of Abraham, that, in after times, they should positively be dispersed among the heathen, and thus become a second time his wanderers in a far wider wilderness than of old, namely, in the immeasurable wilds of this world; and not only wanderers and exiles from the land of their inheritance, but idolaters as before; and, besides these awful reverses, that day should finally melt away, no longer numbering their thousands upon thousands, as they once did, but becoming scattered among the nations in scanty and significant portions; and, in this dispersion, learning the manners of these nations, and eventually be as an example to mankind, of people who had forsaken their God, and

whom their God, on his part also, had abandoned to the consequences of their own desperation.

Circumstances such as these may teach ourselves, coming in, as we have done, from the once excluded world of the Gentiles to claim the blessings of a forfeited covenant, that no alteration of our outward condition will influence the state of our souls. We may vary our mode of life, or emigrate to a distant region; or may adopt a certain manner of speaking, or a certain class of opinions; but we remain unchanged, unconverted. It is indeed one of the unnumbered forms of delusion, when men persuade themselves to think that if they were in a different situation; if they could change places with certain persons; if they were sheltered under certain defensive advantages; then, things would be otherwise with them; that they should escape this seduction, or secure that benefit; and that in this manner they might win eternal life, with far greater ease than connects itself with their present opportunities. But had the faithful teacher of the ancient church heard us whispering to ourselves these fond and treacherous theories, he might have said—"Remember the wanderers of the wilderness. They were men of like passions with yourselves, and indulged in the reveries on the influence of mere place, and mere time; forgetting that they carried through the waters of Jordan the self same hearts which had murmured at the manna of the wilderness; and idolized the gods of Egypt, when they themselves revived the abominations of their oppressors."

The times in which we live are thought by many to be particularly characterized by a spirit of restlessness, and love of change. It is natural indeed to imagine, that to our own age and country is chiefly confined the influence of any obvious and active evil; or, at least, to suppose that our forefathers were less obedient to its impulses than ourselves. This notion persuades us to talk so vaguely of the wisdom of antiquity, and of the piety of our ancestors; as though such journeyed through the world before us, had sprung from a purer original than their posterity. If the current days are distinguished by a passion for new things, by the impatience of remaining, for any length of time, in the same situation; by a feverish thirst after novelty; by a disrelish of home, and of all calm and fireside pleasures; by a languid and thankless enjoyment of blessings really possessed; by a jealousy of those who have seen more, and travelled farther than has fallen to our own lot—if these are enumerated among the ill signs of the times, it might be well to remember that, generally speaking, they are only so many permanent forms of human discontent; and that we, the antitypes of the rebels of the desert, need, among other lessons, to be taught that we carry our most implacable enemy in our own bosoms. There is no promise in the Gospel, that when any given obstacle is removed, and any selected advantage gained, from that point as from a fresh commencement of the spiritual race, religion will begin to flourish and powerfully abide in the soul. Every locality has its difficulties, and much of the fair promises we frame, and offer to our souls, is but an unconscious expression of a wish for some imaginary and unknown good.

Let me here make a direct appeal to the reader. Why are you so restless? Why so anxious to venture upon a new experiment with this world's materials of felicity? It is assumed that you are not weighed down by poverty; neither languishing under depressed spirits, or bodily pain; neither able to name a single source of disquiet and apprehension beyond the common inconveniences and embarrassments of life, or what may be comprised among the shadowy wants of one who is the maker of his own distress; and, having no real ones, searches for causes of complaint in the wilds of a distempered imagination. But you want something which you have not; you can scarcely define it; your unhappiness is artificial. Or you fancy something to be standing in your way to eternal life. Your eye is directed towards a land of spiritual promise; and there your wanderings are to cease. Oh how treacherous and wayward is the human heart! How rapidly do we slide into the notion, that the earthly hindrances attached to our present station will, on our removal, beset us no longer. But this is among the chronic and febrile diseases of the mind. We are, perhaps, at this moment, by the near neighbourhood of a family, which embarrasses our progress in the paths of life; at our next abode, there may be several families of a similar class, and all more decidedly against us. The profession we exercise has many serious difficulties, and they cannot be shaken off. We enter into another department of business, but find the new ground already occupied by the enemy. We find fault with the government, and there is anarchy in our own bosoms. We sift and severely scrutinize our religious pastors; and this is an easier task than to follow their instructions. They may, it is conceded, be exceedingly imperfect as teachers; and may falter in treading the paths whether they would conduct our footsteps. But one of our popular poets, inspired merely by human principles, is brought to confess:—

A vain, very vain, my weary search to find,
That bliss which centres only in the mind,
In every government, though terrors reign,
Though tyrant kings, or tyrant laws restrain,
How small, of all that human hearts endure,
That part which laws or kings, can cause or cure,

Still, to ourselves in every place consign'd,
Our own felicity we make or find!

for example, the refusal of the legate's message; then a sudden and uncertain compliance with it, or rather an appearance ending in the ambassador's disappointment; then, in such promising instances, a relapse into former unbelief; and then, the surprisal by the last and resistless enemy, of numbers who are called to their final account, before they have begun to prepare for it. If Moses himself, as mark of the Divine displeasure, was forbidden to see the land of promise, otherwise as it would seem, than as a dim and shadowy scene surveyed from a distant mountain, we may infer one of the most awful of all lessons—that the ambassadors for Christ, however authentic may be their credentials, or however eloquent their pleas for reconciliation, may themselves forego a blessing which they have pressed upon the acceptance of others. It was not the presence of Judas at the paschal supper which established any pretensions to a seat in the kingdom of glory; neither can the ministrations of a preacher of righteousness, efficient though they may be in enlarging the mystical church, ensure himself admission within the celestial country. In this view, if the ministry of reconciliation be, in itself, unspeakably honourable, there is yet a proportionate loss, and increase of guilt, in the case of any instructor whose exertions are at least beneficial to his own religious character; and who sees the excellencies of religion, in his own case, as a kind of indistinct and confused vision—nothing better than a sight of Canaan from Pisgah: the prospect of a kingdom he is never to possess. The punishment of Moses, it is true, did not issue in the loss of eternal life. He was compelled to forfeit a temporary and earthly enjoyment; but not to the exclusion of a better country, even a heavenly. Our loss, whether we occupy an official, or a private post in the present visible kingdom of God, will not be measured by any scale except the inimitable scale of eternity.

On the departure of one year, and on the access of another, the wanderers through the desert of a sinful world, may find it useful to ask themselves, whether they have strayed, or how far they have advanced, in the now by-gone period of their existence. A pillar of cloud by day—a pillar of fire by night—these are just emblems of him who is now with the church in the wilderness. In the brightening days of ease and prosperity, in the darkening glooms of calamity, there is always a luminous object in the spiritual atmosphere, which marshals on their way all such as would discover the narrow way. Like the star in the east, which once directed wanderers from a strange land, to Bethlehem, Jesus Christ does now direct those who would approach his cross, and look to him for everlasting salvation. His declaration is, "I am the Light of the world; he that followeth me shall not abide in darkness." The inquiry with ourselves should then be made with the greater seriousness, as we have passed into another division of our mortal life, and are not one year farther from the grave, but one year nearer to its verge. We shall speedily be on the very banks of Jordan. We must encounter its swelling flood; and either securely pass through it, or sink beneath its billows. "It is appointed unto men once to die, but after this the judgment." It is well thus abruptly to introduce a citation from Scripture, directly describing things as they are, and will be, in order to disengage our minds from metaphor and simile, and to give them a determinate view of eternal realities. Death—judgment—heaven—hell—to these four last things, the course of life's pilgrimage is leading all mankind. Of what avail is to have contemplated the history of the Israelites in their escape from bondage, their manners in the wilderness, and the arrival, ultimately, of their nation in the country given by promise to their ancestors, if we rise from the study of their annals, without feeling that we are their antitypes! It is, indeed, with the present church, as it was with the typical one of old. In both examples, the Lord, and the Lord only, sees the difference between spiritual and insincere worshippers; and in either case, Christ is practically known by the few, and disowned by the many. He had then, and he has now, a mingled multitude of those who call upon his name; but of two distinct classes—the wise and the foolish.

To which of these do you belong? Have you fairly tried and examined your religious character? In what points are you different from the followers and friends of the world? Are you able to exhibit, to your own conscience, a list, as it were, of the trifles which they value, and you have forsaken? Can you draw up a statement of what you once were? and a counter statement of what you are now? Is there an evident alteration in the cast and character of your thoughts? What sacrifices have you made for Christ? What is the amount of the pain you have undergone, the loss you have sustained, the mortification you have endured for his sake? Can these things be estimated, so as to enable you to say, with truth, I have witnessed a good confession? What progress have you made, in these points, during the now past and irrecoverable periods of your life? What are your prospects, your desires and aspirations for the coming year? Do you expect to be able, at its close, to set up way-marks, by which your success may be measured? Still, all these questions are urged, not as though salvation were the growth of any human soul, otherwise than it is purified by the blood of the covenant and sanctified by the Spirit of holiness.

"By grace are ye saved." We do not scrutinize our consciences to draw from them a kind of independent evidence of our sincerity; but in order to judge, rather, how far we are interested in the sacrifice of Jesus Christ, and how far we are under the influences of the Holy Ghost. The most satisfactory results of self-examination will ever, if we may so speak, compel the soul to retire again from itself to the cross. "I know nothing by (against) myself; yet am not I hereby justified." "If the righteous scarcely be saved—" So that there is an end of all boasting, except in the wretched self-ignorance of such as venture to the grave, as the blind to a precipice; or trifle with the last enemy, as a child plays with a serpent. The resemblance is indeed imperfect, since the sightless person, and the infant, cannot know the perils to which they expose themselves; while the self-ignorant (and we speak only of those who live in a land enlightened by the Gospel,) close their eyes before the noon-day glory of the Sun of Righteousness.

BURMAN MISSION.

MRS. BOARDMAN'S JOURNAL.

Continued from p. 62.

Visit of Myatt Poo, and others.

April 26. Myatt Poo [see journal of the 18th inst.] was here last evening, and is with me again to-day. He has gained much light and knowledge since I saw him first, and avows himself a decided disciple. Indeed, he gives the most satisfactory evidence of possessing true grace. Bless the Lord for so early a display of his grace in Tavoy.

27. Lord's-day. A congregation of about twenty persons, and among them were several whom I saw at the funeral on the 22d. I spoke a few words from John iii. 16. The people listened rather attentively, and I was glad to find, when I had done, that they understood pretty well. They staid an hour afterwards asking questions. I hope some little good may attend these my first, and very imperfect essays at public teaching in the Burman language. As the people come of their own accord, and request me to speak to them, I dare not refrain, though I did not propose to commence public worship till after the present rains.

Description of the Karens.

May 1, 1828. Received a visit from about thirty Karens, with whom I had some conversation on religion. Their remarks confirmed the opinion I had previously entertained, that as a people, the Karens were atheists in the fullest sense of the word—that they acknowledged no being whatever, as an object of worship. Some few of them, from their connexion with the Burmans, have become Boodhists. But the general mass of the people are absolutely destitute of any kind of religion whatever. They are called by the Burmans, "Wild men," because they have no written language, nor religion, avoid the cities, and somewhat like the Aborigines of America, dwell in the wilderness, in mountains and valleys. They are averse to war, and in general, are said to be a better race of people than the Burmese. One of the most common sins is intemperate drinking; and as they manufacture their own liquor, this is very prevalent. The people live in small villages, 5, 10, or 15 miles apart, but are all linked in a sort of brotherhood. The following story, related by my visitors to day, will show the credulity of these people, and also suggest an idea of the facility with which almost any religion, true or false, may be introduced among them. More than ten years ago, a man in the habit of a religious ascetic, visited one of the Karen villages several times, and preached to the people, that they must abstain from certain meats—such as pork, fowls, &c. must practice certain ceremonies, and worship a book which he left with them. He also told them there was one living and true God. About half of the villagers, who were perhaps thirty in all, believed the teacher, and espoused his religion. When he had gone, one of the villagers, more devoted than the rest, and possessing a more retentive memory, became teacher to his brethren, and although he cannot read a word in the book which they so much venerate, and knows not even in what language it is written, is their living oracle and the defender of their faith. In consequence of their devotedness to this new religion, the poor villagers have suffered much persecution from their Burman neighbours and oppressors, and their lives have been put in jeopardy. The teacher has ventured out to the city only once since he embraced this religion. The persons who related the story, said that as the English were now the masters of the country, the Burmans would not dare to offer them any violence, and accordingly they promised to request their teacher to bring his book out for me to examine. As one of the men was the chief of the village where this sect resides, I suspect I shall before long, have an interview with the venerated man. My visitors requested me to go out to their village, and if I could not go, they begged I would allow one of the native Christians to go, and explain the nature and precepts of the Christian religion. I intend to comply with their request. I gave them a tract, and they engaged to get some person to read it to them.

Lord's day, May 4. Upwards of thirty persons collected for worship to day. They listened, and appeared to understand a part of what I told them. Several of them were persons who came last Lord's day, which is encouraging. Several of them were persons who

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came last Lord's day, which is encouraging. One of them was an aged religious female mendicant. She listened attentively, and asked several questions.

Deputation from the Karen teacher.

May 13. The messengers from a Karen teacher (mentioned May 1st) arrived to day. They are all relatives of the old man, and are probably among the learned of his tribe. One of them reads Burman very well; a qualification which very few Karens possess, though many of them can speak it a little. In most cases, however, I am obliged to employ the Karen Christians, with me, to interpret. The messengers first exhibited their present, (14 duck's eggs) and then delivered the following message:

"The Karen Teacher has sent us to say that he is very ill, and cannot visit the English teacher at present. After the close of the rains, he will come and bring his book to be examined. He desires that his relative, one of the messengers, may be allowed to remain with the English teacher two or three years, to learn the western languages, that he may become a skilful expounder of the divine law. He has received the tract which the English teacher sent, and on hearing it read, he believed it heartily, and wept over it. With his son, who understands Burman, he goes from house to house, and causes it to be read to the people. Several others, also, believe. It would afford great joy, if the English teacher or one of the Christians with him, could come out, and explain the Christian scriptures; many would believe."

I have conversed with my visitors at some length, and they profess firmly to believe our doctrine, and to worship our God. They propose to spend three days with me, and then to return. Their village is three days' journey from Tavoy. They say that my doctrine is much the same as theirs; but I apprehend, that though their great teacher told them of an eternal God, the other things he taught are very different from what I teach. I proposed to send out one of the Christians who are with me, as it is impossible for me to go, during the rains.

Baptism of a Karen.

May 16. Repaired early in the morning to a neighbouring tank, and administered Christian baptism to Ko Thah-byoo, the Karen Christian who accompanied us from Maulamying. May we often have the pleasure of witnessing such scenes.

The three Karen visitors were present. They appear to be impressed with the truth of our doctrine, and say they are resolved to worship the eternal God. I begin to feel almost persuaded to believe, there is a spark of sincerity in them, and that we shall yet see them walking in the ways of truth. They have urged Ko Thah-byoo to accompany them, so that I have left it for him to choose, whether he will go or stay. He has concluded to go. Perhaps God has a work for him to do among his countrymen. He is very zealous in the cause of declaring what he knows.

That visitors say they are so persuaded that we are right, that they are willing to leave the merits of their book to my decision. If I pronounce it a bad book, they say they will burn it. They also propose to erect a large zayat, and to invite me out after the rains, when they will call the Karens together from the various quarters, to hear the Gospel. I have a little hope that God is about to do a great work among these sons of the wilderness.

One of the Karens remains with me as a learner. The rest leave this morning. May the Lord go with them.

Lord's day. 18. Fewer people than usual at worship to-day; but one person who has attended several times before, said to the Siamese Christian, "I can see no benefit to be derived from worshipping a dead god, like Gaudama; but from worshipping the living God, which you tell of, some benefit may arise. The Burman priests preach the law of a dead god; this man, (meaning myself) the law of the living God."

Encouragement among Children, &c.

After worship, in conversing with the schoolboys, I was surprised and gratified to find that one or two of them could repeat correctly a considerable part of the remarks I made during worship. This encouraged me to hope that my discourses are not so unintelligible as I feared; and also that truth may have a salutary effect on the hearts of the boys. One of them also related part of an address which I delivered at family worship three days ago. It was truly gratifying to perceive how correctly he remembered even slight incidents and occasional allusions and references. The new Karen scholar, who is about 20 years of age, seems determined to make up in diligence and perseverance, what is wanting in soundness and acuteness of intellect.

Lord's day. 20. Ko Thah-byoo finding the rains very violent, and the brooks much swelled, was obliged to abandon his plan of visiting the Karen teacher's village. He returned last evening. During his absence, he met several people, to whom he spoke as he was able. Many of them heard him with attention, and in two of them accompanied him on his return, in order to gain further instruction. They profess a readiness to receive the Gospel, and wish me to visit them after the rains.

28. Last evening, two respectable Karens, whom Ko Thah-byoo saw in his late tour, called for further instruction. They live a day's journey from Tavoy. They profess a full belief of the truth of the Gospel. May their professions prove to be sincere.

Buildings, &c. in Tavoy.

June 2. In order to decide on the best place for building a zayat, and a dwelling house, I have lately surveyed the town, going through the length and breadth of it. My spirit has been somewhat stirred at witnessing the idolatry of the people. A priest told me the other day, that the city contains about 50 kyoungs, which are inhabited by about 200 priests. To nearly all the kyoungs, one or more temples are attached, which are stored with images of Gaudama, and various relics of idolatry. Some of these images are 20 feet high, built of brick,

plastered and gilt throughout. Some are of wood, and many of alabaster. This beautiful stone is found in large quantities in the vicinity of Ava, and wrought by the hands of the artificer into objects of worship, and sold into various parts of the Burman empire. Some of these images are larger than the life, of one solid piece. In one of these temples, I counted 35 images, of which about one third were of alabaster. It ought in justice to be said of the images of Gaudama, that they are not obscene and disgusting, as many of the Hindoo images are, but though differing in a few respects from a perfect human figure, they are neither grossly disportioned, ugly or monstrous. In many cases, the idols with their thrones or pedestals, are set with an immense variety of ornaments, so as to present a very dazzling appearance, especially to the eye of an eastern idolater. The furniture of the temples, though ill arranged, is so set off with looking glass, gold paper, and other tinsel decorations, as to impose upon ignorant persons and excite their highest admiration. No small degree of taste (oriental taste to be sure) is displayed also about the kyoungs and pagodas. The kyoungs are the largest buildings in the city, some of them being supported by 120 or 130 posts, besides those connected with verandahs and stair cases. These kyoungs as well as the temples, are filled up with an immense variety of images, sacred relics, &c. &c.

The north-east corner of the city is appropriated almost exclusively to sacred edifices. Mango, jack, and other fruit trees, are thick set throughout the town, so as to present the appearance of an extensive grove, with a few scattering huts; but in the north-east corner the grove becomes a forest, intersected by innumerable paved foot-paths leading to various sacred spots. Almost every object the visitor beholds—the wells, the walks, the buildings—all exhibit marks of idolatry—emblems of the deity whom the city worships. Even many of the trees, especially the banyan, have thrones of brick six or eight feet square, and four or five feet high, inserted under them; and on worship days, the sacred trees and thrones are loaded with lilies and flowers offered principally by females, in hopes of obtaining annihilation. The pagodas are the most prominent and expensive of all the sacred buildings. They are solid structures, built of brick, and plastered. Some of them are gilt throughout, whence they are called golden pagodas. The largest pagoda in Tavoy, is, I judge, about 50 feet in diameter, and perhaps 150 feet high. The pagoda most frequented is not so large. It stands on a base, somewhat elevated above the adjacent surface, and is surrounded by a row of more than 40 small pagodas, about six feet high, standing on the same elevated base. In various niches round the central, are small alabaster images. Both the central and the surrounding pagodas, are gilt from the summit to the base, and each one is surrounded with an umbrella of iron, which is also gilt. Attached to the umbrella of the central pagoda, is a row of small bells or jingles, which when there is even a slight breeze, keep a continual chiming. A low wall surrounds the small pagodas, out side of which are temples, pagodas of various sizes, and other appendages of pagoda worship, sacred trees or thrones, sacred bells to be rung by worshippers, and various figures of fabulous things, creatures and persons mentioned in the Burman sacred books. Around these is a high wall, within which no devout worshipper presumes to tread without putting off his shoes. It is considered holy ground; outside this wall are perhaps twenty zayats and a kyoung. The whole occupies about an acre of ground.

The whole number of pagodas in Tavoy is incalculable. Large and small, they probably exceed a thousand. Before leaving America, I used to pray that pagodas might be converted into Christian churches. But I did not know that they were solid monuments of brick or stone, without any cavity or internal apartments. They can become Christian churches only by being demolished and built anew.

Besides the pagodas in town, there are vast numbers in all the surrounding regions. Almost every mountain, and hill, and rising ground, is tip with a pagoda. The Burmans seem to delight, like the worshippers of Baal, in groves and high places. They build on high mountains and places difficult of access, that the merit of the builders and the worshippers may be the greater.

When I look at all these strong holds of sin and idolatry, my sinking heart says, "Baal's prophets are many, and I am alone. What can I do against so many?"

But the Scriptures sustain my spirits, by assuring me, that more are they that be with us, than they that be with them. Relying on the divine promises, I can rejoice in the full conviction that ere long the praises of our God will be sung over all these idolatrous plains, and on these mountains and hills, and the echo shall resound from hill to dale, nor die away till every vestige of idolatry shall be swept away to be seen no more forever.

[To be continued.]

BRITISH AND FOREIGN BIBLE SOCIETY.

The 25th anniversary meeting of this Society was held at the Freemason's Hall, Great Queen street. The meeting was most numerously and respectfully attended. Among the persons on the platform there were Lord Teignmouth (the President of the Society,) Lord Calthorpe, Lord Lorton, Lord Valentia, the Bishops of Litchfield and Coventry, Winchester, Chester and Calcutta, Mr. Wilberforce, Hon. C. J. Shore, and a considerable number of clergymen of all denominations.

At 11 o'clock Lord Teignmouth took the chair. The noble lord briefly adverted to the motives and objects of the society, and congratulated the meeting on the progress it had made within the last few years.

The Secretary then read the report, which was of a most gratifying character. It appeared that the net receipts of the society up to the 1st of April were \$6,295. 10s. 6d. being 7-

151. 12s. 7d. over the last receipts. Number of Bibles and Testaments issued during the year amounted to 265,424, being an excess of 29,154 over that of any one year since the commencement of the Society.

The Bishop of Litchfield and Coventry, in moving that the report be received, dwelt with great force and feeling upon the incalculable advantages which had been derived from the operation of the society, not merely by the Christian world, but to nations which had hitherto remained in darkness.

The Bishops of Chester and Winchester, the Rt. Rev. Dr. Turner, the Rev. Mr. Hands, the Rev. Dr. Singer, and Mr. Wilberforce addressed the meeting, when the motion of the Bishop of Litchfield and Coventry was agreed to, and Lord Teignmouth returned thanks.

The Rev. Mr. Jewett, in proposing the next resolution, mentioned a circumstance which had occurred in the Patriarchate of Lebanon. A little colony of Missionaries from America had established themselves at the foot of Mount Lebanon, and commenced the formation of schools. They had succeeded in establishing seven male and two female schools, when they attracted the notice of the Patriarch, who directed his secretary, an ingenious & able young ecclesiastic, to draw up a statement against them. In order to do this, the young man felt it necessary to look out in the Scriptures for some text which might be brought to bear against the missionaries. In doing this he met, in the 29th chapter of Isaiah, the following passage—"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." He was so struck with the application of the text to the particular employment of the missionaries, that he read the whole Scriptures over with more attention than before; and the result was, that he renounced the errors, in which he had been brought up, and became a zealous advocate for the missionaries. However, he was made to suffer for his faith. He was imprisoned, and bound and otherwise persecuted, for his change of creed; but he persevered.

Several other excellent speeches were delivered in the course of the day, amongst which that of the Rev. Mr. Burnett, (of Cork,) who was loudly called for by the meeting, produced a powerful impression. The Rev. gentleman described, with great force, the very happy union which existed between the clergymen of the Established Church and those of the Dissenting persuasion in Ireland, promoting the objects of the society.

After several other resolutions, thanking the several officers of the society and appointing those for the ensuing year, the meeting separated—*London paper.*

TRACTS FOR EVERY CHURCH.

At a late meeting of the Board of Directors of the Baptist General Tract Society, they instructed their agent to supply every Baptist Church in the United States, that has not supplied itself with tracts, Nos. 1 to 54, gratis, as specimens of our publications. This is done with the hope, not only that the tracts will do good, but also, that the churches will be induced to form Auxiliary Societies, and aid us in the work of dispersing our tracts throughout the whole country. These Nos. embrace Wilson and Pengilly on Baptism, Fuller's letters on its practical uses, Cone on Communion, and Fuller on Church Discipline, with a variety on general subjects, the whole containing 600 pages. It will be necessary, in order to obtain them, that application be made to the General Agent, or to the Agent of any one of our depositories, by the minister or a deacon of the church wishing the tracts. Each of our agents is hereby authorized to answer all such calls, and is requested to keep a list of the churches to which tracts may be sent, with the names and post offices, if possible, of the individuals to whom they deliver them, that we may forward each of them a copy of the next annual report.

We have undertaken this work in reliance upon the goodness of God, and the aid of his people. It will require some time and labor, and more funds. We trust the happiest results will follow the effort, and therefore invite more liberal aid from the friends of the cause, especially in donations, to accomplish this design.

We have not over two hundred and fifty auxiliaries, among our four thousand churches; and three thousand seven hundred and fifty remain to be furnished with our tracts. To give 600 pages to each of these, will cost near the sum of two thousand dollars. All will perceive, therefore, that whilst the Board is thus giving enlarged exertions, they need to be sustained by the prayers and the benefactions of their brethren.

NOAH DAVIS, *Gen. Agent.*

Philadelphia, May, 1829.

Editor of Baptist periodical publications, will please insert the above.

REVIVALS.

Copy of a letter to the Editor, from Elder Sawin, dated Middlefield, Otsego co. June 6, 1829.

DEAR BROTHER,

It is with gratitude to the God of all grace, that I would make known his mercy and goodness to us as a church and people. For several years past we have had a cold and wintry season to pass through, though the Lord has mercifully preserved our union as a body.

During the past autumn and winter, the Lord was pleased to pour upon some of his children the spirit of grace and supplication. The ardent prayer was heard, "O Lord, revive thy work." The latter part of the winter, sinners were pricked in the heart, and the anxious cry was heard, "What shall I do to be saved?" Often the desire was expressed, Christians, pray for me. Soon the Lord was pleased in mercy to liberate a number of captive souls. And when liberated, it was peculiarly interesting to hear them exhort, invite, and fervently

pray for others, that they might come and receive the same consolation which they had found in a precious Saviour. Our meetings have been full and very interesting. For a while, we were under the necessity of resorting to the meeting house, to accommodate even an evening prayer meeting or conference. The latter part of April, the young converts began to present themselves to unite with the church. Since that time, 34 have been received and baptized, who appear to be going on their way rejoicing. May the Lord enable them to endure, as seeing him who is invisible. The minds of many others appear solemnized, and some have obtained hopes in Jesus. Oh that the visits of the Saviour may be long continued, and his work extensive and glorious.—*Bap. Reg.*

in his way, by tattlers and busy bodies, let him preserve the same self-possession, as if he were throwing stones to hinder his progress.

When a host of enemies encamp against him on every side, let it no more move his petulance or wrath than when he is overtaken by the pitiless pelting of the winter's storm.

It is incredible what peace within himself, and what advantage over others, a Christian might obtain by regarding the fury of party spirit or of excited passion in others, with the same unruffled equanimity as he would the violence or rage of a dumb beast. A C—.

One of the most powerful causes of natural poverty, seems to be gradually removing from society, and falling into disuse—the practice of making ardent spirits a common daily drink in families. No man accumulates a fortune without paying particular attention to little grains; and the experience of thousands can testify that poverty may come by little losses. It availed but little how hard many of our farmers laboured, or how meanly clothed they went to the dram bottle sprung a leak, and each drop went to make up a drop of gold. Men whose eyes would have glistened with pleasure if they could have laid up one hundred dollars a year from the gain of their husbandry, have spent two hundred dollars for moisture, and found themselves dry as ever at the end of the season.

Remove this entirely, and the united streams of increased gain, accumulating from every family in the middle and lower walks of life, will swell to a river of plenty.

GIPSEYS.

A Society has been formed at Southampton, England, for the improvement of the condition of the Gipsies. The number of these people who lead a wandering miserable life, without any pretensions to religion, is about four thousand. The following notice is taken of them:

"The body of the people, commonly recognized as Gipseys [whether purely so or not, are in an awful state of mental degradation, spiritual ignorance, and immoral conduct; and imperatively call for the immediate and active interference of Christians in their behalf. However, it may be safely affirmed, that there is at the present time in this country, a considerable number of [probably not less than 12 or 14,000,] Gipseys, strictly speaking, who make no profession of religion of any kind."—*Col. Star.*

SPIRIT OF BRAINERD.

"I withdrew, to my usual place of retirement, in great peace and tranquility, spent about two hours in secret duties, and felt much as I did yesterday morning, only weaker and more overcome. I seemed to depend wholly on my dear Lord; wholly weaned from all other dependences. I knew not what to say to my God, but only *lean on his bosom*, as it were, and breathe out my desires, after a perfect conformity to him in all things.—*Thirsting* desires, and insatiable longings, possessed my soul after perfect holiness. God was so precious to my soul, that the world with all its enjoyments, was infinitely vile. I had no more value for the favour of men than for pebbles. The Lord was my all, and that he overruled all, greatly delighted me. I think that my great and dependence on God, scarce ever rose so high. I saw him such a fountain of goodness, that it seemed impossible I should distrust him again, or be any way anxious about any thing that should happen to me. I now enjoyed great sweetness in praying for absent friends, and for the enlargement of Christ's Kingdom in the world. Much of the power of the divine enjoyments remained with me through the day. In the evening, my heart seemed to melt, and I was really humbled for indwelling corruption, and I *mourned a dove*. I felt that all my unhappiness arose from being a sinner. With resignation I could bid welcome to all other trials; but sin hung heavy upon me; for God discovered to me the corruption of my heart. I went to bed with a heavy heart, because I was a sinner; though I did not in the least doubt of God's love. O that God would *purge away my gross, and take away my sins*, and make me ten times fine!"

Extract from the Journal of Henry Martyn.
We are just in the south of all Europe, and I bid adieu to it forever, without a wish of ever revisiting it, and still less with any desire of taking up my rest in the strange land to which I am going. Ah! no, farewell, perishing world! To me to live shall be Christ. I have nothing to do here, but to labour as a stranger, and by secret prayer and outward exertion, do as much as possible for the Church of Christ and my own soul, till my eyes close in death, and my soul wing its way to a brighter world. Strengthen me, O God, my Saviour; that whether living or dying I may be a good and useful instrument in thy hands.

MORAL HONESTY.—They that cry down moral honesty, cry down that which is a great part of religion—my duty towards God, and my duty towards man. What care I to see a man run after a sermon, if he cozen and cheat as he comes home. On the other side, morality must not be without religion; for if so, it may change, as I see convenient. Religion most governs. He that has no religion to govern his morality is not a drama better than my mastiff dog; so long as you stroke him and please him, and do not pinch him, he will play with you as finely as may be; but he is a very good moral mastiff; but if you hurt him, he will fly in your face and tear out your throat.—*Seldon.*

"Whoever despises music," said Martin Luther, "I am displeased with him. Next to theology, I give a place to music; for thereby all anger is forgotten, the devil is driven away, and melancholy, and many tribulations, and evil thoughts, are expelled. It is the best solace of a desponding mind."

Much ill feeling would be saved if Christian people could learn to consider the waywardness, impertinence, and passion of the blockheads and bad men with whom they have to do, as simple ultimate facts. The difficulties they occasion to a good man in his endeavours to benefit and bless his fellow creatures, are to him as much matters of fact as the roughness of a road, or a bad storm, or dangers in the way, are matter of fact obstacles to a traveler.

When a Christian meets, therefore, with a fierce, obstinate, and cruel opposer, let him be no more disturbed by passion than if he met in his path the impotent rage of a chained lion. When he finds obstructions purposely thrown

in his way, by tattlers and busy bodies, let him preserve the same self-possession, as if he were

POLITICAL.

GREECE.

Those who in future years may contemplate the Greeks as a resuscitated people, may well look back with feelings of interest to the few instruments of civilization, (so to speak,) which they had in possession on their deliverance from the Turks. In relation to their present condition we have much through the letters from time to time written by our countrymen Messrs. King and Howe. In a letter from the former published in the *Journal of Commerce*, we are informed of some of the observations made by him during a recent visit to Napoli di Roma.

He saw a Greek engaged in founding types. His name is Constantinos Demetrios. "He has a small printing press, and a fount of types which he made himself. Another Greek, with him, is printing, at his press, a small arithmetic, in Modern Greek. The press is rather rough, and the printing not very good. But there are, I trust, the beginning of better things in Greece, and every step towards improvement gives me pleasure. The typefounder informed me, that types sufficient to print a small book would cost about one hundred piastres (between 6 and 7 dollars,) and that a press and types together would cost 13 or 14 hundred piastres (nearly one hundred dollars.)"

The following is a list of all the presses in Greece. 1. The Greek press at Egina, was given to the Greek government by Mr. Didot, of Paris, in 1814.

2. The press that now prints the French paper, at Egina, called the "Abeille," and which was formerly at Hydra, was bought in France, in 1823 or 4.

3. The Greek press at Egina, lately suppressed by the President for having printed an article which displeased him, was at Hydra in 1822, and was removed to Egina on the arrival of the President. The types were made at Hydra.

4. The Greek press which I saw at Napoli—I have before mentioned that this press and the types were made at Napoli.

5. A press has just arrived at Patras from Paris, for the purpose of printing a French newspaper. It belongs, as I am told, to an English gentleman and a Frenchman.

From this it appears, that there are properly speaking, but three presses in Greece for printing Greek, and one of these is very small, rudely made—and one is silenced.

What light can any one expect to find among a people almost destitute of books, and who till within a very few years, were destitute of the press?

I hope that some American printer, will show the same liberality as Monsieur Didot of Paris, and send out a press to Greece, which shall be wholly devoted to the printing of the classics; and it is very desirable, that there should be another, devoted to the printing of theological works. A third, I should wish to see introduced, and should be glad to have it under my own direction, devoted to the printing of extracts from the Fathers, portions of Ecclesiastical History, and information with regard to the present state of religion in different parts of the world.

From letters lately received by the Ladies' Society for the Promotion of Education in Greece, from their agent Mr. King, it appears that the people and their governors are generally most favourable disposed to avail themselves of their assistance with thankfulness and promptitude. Great numbers of schools had already been established, before his arrival, (about 90 in all parts of Greece,) and many of them in places lately ravaged by their barbarous enemies, by persons who were still severely suffering from the poverty brought upon by the war.

Of the condition of some of those places an opinion may be formed by perusing the following description of Tripoliza, formerly the capital of the Morea. It is from a letter published in the *Journal of Commerce*.

Tripoliza, at the commencement of the revolution, was a large fortified city, containing about twenty-five thousand inhabitants: fifteen thousand of whom were Turks, and ten thousand Christians. The number of houses was estimated at about five thousand, in the midst of which rose here and there beautiful mosques and churches.

On entering the city, I felt for the first time since my arrival in Greece, that I was in a country that had been visited by a barbarous enemy! At Porsos and Egina, Trezene and Epidaurus, the enemy had not been; and Napoli had only been shattered by the cannon of Grivas, in a civil feud.

At Argos, I could fancy that some terrible conflagration had caused the ruin which I saw. And as to the small villages, which I had seen in ruins, I could easily suppose that they had been destroyed by a few men, and might by a few men be rebuilt. But Tripoliza presented such an extended heap of ruins, it appeared to me I had never before seen. I had seen the far famed ruins of Thebes and Tyre, and Balbeck and Sardis. But there the busy hand of man has removed much of the rubbish, and over much more earth has spread her green mantle; so that all that meets the eye of the traveller, is here and there the wreck of some mighty monument, which shows how great must have been the ruin which time now conceals, and the extent of which is left to history and imagination to determine.

But at Tripoliza, the ruin is new and complete. Nothing is covered, and nothing left to the imagination—it presents to the eye one mingled mass of the ruins of walls and towers blown up, houses burned, and mosques, churches and baths, razed to the ground. It was destroyed by Ibrahim in his anger last February, after the battle of Navarino.

And even the sight of the former inhabitants, who are now returning and clearing away the ruins, and erecting habitations, tends to make a deeper impression on the mind with regard to what they have suffered. If all were silent, and nothing to be seen but the lizard, running over the prostrate marble columns, one might feel a kind of relief in fancying that the former tenants of these habitations were now reposing in a better world, or had passed beyond the reach of human aid and sympathy. But he sees in the mind of some indeed who are not greatly to be pitied, lank, meagre, human beings, that are now returning to a little cabin, or roaming the field in quest of something to satisfy hunger. I could scarcely believe, when I was told by the officers of the police, that there are now assembled 5 or 6000 persons. Many of them are engaged in some small mercantile business, and have the means of procuring a comfortable subsistence as it respects food and clothing, but very few have as yet what may be called a comfortable dwelling. But I have already delayed too long at the gate of the city, and will now enter—Winding my way through streets, half cleared of ruins, I was conducted to the man who had the key of the house above mentioned. The key was produced, the house opened, and leaving my servant to put in my baggage, I went to call on the Demerobotes. But not finding them, I returned, and was a little disappointed at finding my lodgings to consist of a single small room, with a floor of earth, without a chimney and without a window. Cold and comfortless, I sat down and got a few coals placed in a vessel by my side, and ate my dinner, which consisted of bread and cheese and salad.

Pierce M. Butler, of Edgefield, has been elected Cashier, and Dr. John Fisher, Teller, of the Branch of the state Bank at Columbia, S. C.

Lebanon, Penn. suffered much from a hurricane on the 17th. The brick meeting house was blown down, and other injury was done.

The Ohio river at Wheeling last Saturday was about three feet above low water mark.

Two of the boats of the Virginia and N. Carolina Transportation Company, arrived at Norfolk on the 19th, by the way of the Dismal Swamp Canal, with Tobacco, Cotton and Flour.

vision on board, depending entirely for further supplies upon the different vessels they may fall in with, and from whom they can rob. The vessels are generally armed, and engaged in the slave trade, and are owned and fitted out at the Havana.

Latest from Mexico.—By the ship Desdemona, which arrived yesterday from Campeachay, we learn that on the day she sailed, (29th of May,) a boat rowed along-side, the men of which informed Captain Nagle, that they had come from a gun boat just arrived from Vera Cruz. The Captain of the gun-boat informed them that information had reached Vera Cruz from the capital, that an ordinance had been passed by Congress suspending the operation of the law for the expulsion of the Spaniards, and permitting those in the country still to remain. The gun-boat had brought \$21,000 or \$10,000 for the payment of the troops, who were very much disengaged for want of money.

We also learn by the same arrival, that the bands of robbers between Vera Cruz and Mexico had greatly increased. They generally went in companies of 30 to 50 men each, well armed and all mounted. Several persons had lately been robbed, and some killed. A merchant had just arrived at Campeachay, and others in company, had been robbed by a gang of 40 or 50 men, and narrowly escaped with their lives.—*Journal of Commerce*.

RIO JANEIRO.—Letters received in Norfolk from the U. S. ship Guerrier, state that the small pox was very prevalent on board that ship, and on board the ship Hudson, Captain Creighton, while lying at Rio de Janeiro. Midshipman Levi Lincoln, Jr. son of the Governor of Massachusetts, and Henry Darcantel, of Louisiana, had fallen victims to the above disease.

SUMMARY.

Attempt at Murder.—We learn, says the Utica, N. Y. Sentinel, that a black man named Yate, Frances, residing near the canal in this village, attempted the other night to destroy his wife, by stabbing her severely in several places, so that her life is despaired of. It appears that they had quarrelled and lived separate for some time; that he came to see her and request her to live with him again, to which she refused to accede; and her refusal instigated him to the diabolical act. The cries of the woman brought several persons to her assistance before he had fully accomplished his purpose; but he made his escape and ran into the woods, where he secreted himself during part of the next day; when he was discovered he was armed, and threatened to kill any body that came near him.—While arrangements were made to apprehend him in the village, driven in, it is supposed by hunger, and instigated, as he afterwards said himself, by the determination to kill two other coloured persons against whom he harboured some spite in consequence of their interference between him and his wife; and he made his escape and ran into the woods, where he secreted himself during part of the next day; when he was discovered he was armed, and threatened to kill any body that came near him.—While arrangements were made to apprehend him in the village, driven in, it is supposed by hunger, and instigated, as he afterwards said himself, by the determination to kill two other coloured persons against whom he harboured some spite in consequence of their interference between him and his wife; 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POETRY.

For the Christian Secretary.

Thoughts, on hearing a Sermon from Exodus iii. 2, 3, wherein the *true church* was compared to the *burning bush*, which, though on fire, was not consumed, because God was in it.

God guards *His church* and keeps it well,
Though oft the powers of earth, and hell,
Their various schemes conspire,
To pluck it from his powerful hand,
It ever will securely stand,
Though often tried by fire.

Thought persecution, fire, and blood,
Have rag'd against the church of God,
It never was consum'd,
In ages dark as dismal night,
Waldenses shone like stars of light,
For God their path illum'd.

The trial of the church below,
Are but to purge the dross, (I know,)
Its faithfulness to prove,
That it may stand array'd in white,
And pure before the throne of light,
With Christ in heaven above.

Thought prospects often dark appear,
Some heavenly ray of hope doth cheer
The faithful Christian's heart,
'Tis joy for him to feel, and know,
That God dwells in his church below,
And from it will not part.

Jesus, who liv'd when earth was made,
Dwells in his church. He is her head,
And he will keep secure
What is committed to his trust,
Nor let a remnant ere be lost,
Which can the fire endure.

But when the church from earth shall rise
To reign triumphant in the skies,
Where trials can't annoy,
Faultless before his Father's throne,
Christ will present her as his own,
Like gold, without alloy.

In heaven her joy will be complete,
When with the Lamb she takes her seat,
Prepar'd ere time began,
But Ah! the dreadful curse that falls
On those who stood without her walls,
We cannot truly scan.

JUSTITIA.

Hartford, June 21st, 1829.

From the American Baptist Magazine.

The following lines have been communicated for the Magazine by one of the most accomplished literary ladies of our country, one of those "honorable women" whom the grace of God has taught not only to diffuse a benign influence around them in their families, and throughout an extensive circle in this country, but also to reach forth the hand of Christian kindness to the daughters of Greece, and to pray for the benighted and needy wherever sin has made its desolations.

The communication was accompanied by a note addressed to Mr. Knowles, the insertion of which may be beneficial to some who have not seen the work that is mentioned.

Rev. Sir,

"May a stranger be permitted to express to you the deep satisfaction with which she has perused the life of Mrs. Judson, written by yourself, and her conviction that its clearness of arrangement, judgment in selection, and felicity of style, contribute greatly in aiding the impression which a character of such energy, disinterestedness, and sublime piety, is calculated to make on every reflecting mind. With sincere wishes that the cause to which her best years were devoted, may continue to become more interesting to Christians,

I remain yours, Sir, with high respect,

ON READING THE MEMOIR OF MRS. JUDSON.

I saw her on the strand. Beside her smile'd Her native land, and her beloved home, With all their pageantry of light and shade, Streamlet and vale. There stood her childhood's friends,—

Sweet sisters who had shar'd her inmost thoughts, And saintlike parents whose example rais'd Those thoughts to Heaven. It was a strong array! And the fond heart clung to its rooted loves.

But Christ had given it panoply, which earth Might never overthrow.

And so she turn'd To boisterous ocean, and forsook the clime Whose halcyon bowers had nursed her joyous youth. Again I look'd.—It was a foreign shore. The tropic sun had hid his burning head On twilight's lap. A gorgeous purple caught His last red ray, while hoarse the idol song To Booth, mingled with the breeze that curl'd Broad Irrawaddy's tide. Why do ye point To you lone prison? Who is he that gropes Amid its darkness with those fetter'd limbs? Mad pagans! do ye thus require the man Who toils for your salvation?

See that form Bending in tenderest sympathy to sooth The victim's sorrow. Tardy months pass by, And find her still intrepid at the post Of danger, and of disappointed hope. Stern sickness smote her, but she felt it not, Heeded it not, and still with tireless zeal Carried the hoarded morsel to her love; Dared the rude arrogance of savage power To plead for him, and bade his dungeon glow With her fair brow, as erst the angel's smile Arrov'd imprison'd Peter, when his hands, Loos'd from their chains, were lifted high in praise.

There was another scene, drawn by his hand Whose pallid pencil blotted all the grace, And loveliness of man. Keen anguish pours Its fiercest darts into that martyr's soul, Who is about to wash her garments white In the Redeemer's blood, and glorious rise From tribulation to a world of rest.

Dark Burman faces are around her bed, And one pale babe,—to hush whose wailing cry She checks the death groan, and with fond embrace Still clasps it firmly to her icy breast, Even till the heart-strings break.

He comes! He comes! The wearied man of God, from distant toil, His home as yet it seems a misty speck, His glance descrees,—half wondering that the step Of his beloved glides not o'er the heath, As wout, to meet him.

Ah! what heathen lip, In its strange language, told him, that on earth Nothing remain'd, which to his throbbing heart In that hour's desolation he might press, Save that poor, famish'd infant. Days of care Were measur'd to him, and long nights of grief Weigh'd out,—and then that little, moaning one Went to its mother's bosom, and slept sweet 'Neath the cool banches of the Hopia-tree.

'Twas bitterness to think that bird-like voice, Which conn'd sweet hymns to charm a father's ear, Must breathe no more. This is to be alone! Alone in this wide world. Yet not without A comforter. For the meek heart that trusts Its all to Heaven, and sees its treasur'd things Unfold their hidden wing, and thither soar, Doth garner up its hopes more firmly there, And toward that blessed bower look joyously, Which binds its sever'd links, to break no more.

Hartford, (Conn.)

L. H. S.

From the Episcopal Watchman.

"CALL UPON ME IN THE DAY OF TROUBLE."

Trials in thine earthly course—
Know'st thou their exhaustless source?
Six pollutes life's secret springs,
Gent'le thick darkness round thee flings,
Riches fly thee—earth betray—
Earthly hope's a meteor's blaze
Gleaming with illusive light
O'er the murky brow of night.

Mortal! yet thou canst be blest:
Pray— and seek a heavenly rest.

Time, which turns thy locks to gray,
Sterling bids thy joys "away!"

As thine hours are hastening by,
One by one thy pleasures die:

Now along thy weary road,

Once with fragrant flowers bedecked,

Few things greet thee bright and fair—

Naked thorns are planted there!

Mortal! would thou yet be blest?
Pray!— and God shall give thee rest.

Nought for thee abideth here,
Mortal! all thy hopes are sere;

Changed are all things—changed art thou,

Since upon thy youthful brow

Gaily festal wreaths were worn,

Ere the heart by grief was torn;

Gathering ills around thee press,

Life becomes a weariness:

Mortal! thou mayst yet be blest:
Pray!— and in thy Saviour's rest.

Onward, mortal! in thy race:

Heaven is thy resting-place:

Cast on Jesus all thy care,

Lift to Him thy voice in PRAYER:

Then, though waves of trouble roll,

He will calm thy trusting soul;

He will from the tempest's blast,

Hide thee till its rage be past!

Christian! thou shalt yet be blest:
Pray!— and enter into rest.

AZRA.

From the Connecticut Observer.

LIBERIA.

Bright gem on Afric's sable breast,—
Pure fountain 'mid her desert sands,—
Spot where her baleful Simoons rest,
And cease to whelm the pilgrim bands—
To thee shall helpless thousands fly,
Mother and babe and hunted sire,
When the dire slave-ship meets their eye
Enduring War's malignant fire.

Star of the lost!—diffuse thy light
Like Israel's refuge-cities blest,
To guide the panting outcast's flight
When close the Avenger's footstep prest.

Thy sheltering arms,—thy genial skies
The enfranchis'd slave shall raptur'd view,

And in the scale of being rise
To joys his fathers never knew,—

Shall learn the statesman's lone profound,
Bid Freedom's gifts be wisely weigh'd,—

With Learning's bowers thy vales be crown'd,
And churches deck thy palmy shade.—

To thee, a wretched heathen hand
Shall 'scape, from Superstition's rod—

Eye of a long-beneath land!—

Look up,—and gather light from God.

Hartford, June 17th, 1829.

H.

THIRTEENTH REPORT

Of the Directors of the American Asylum at Hartford, for education and instruction of the Deaf and Dumb.—We give the following extract.—

"It would serve very much to promote the interesting object of obtaining correct statistical views, with regard to the actual condition of the whole number of the deaf and dumb throughout our common country, if the clergy and the physicians, in their respective towns, would institute inquiries on this subject. The results of such inquiries could be communicated to some of the public ecclesiastical, or medical, associations; or inserted in some of the public journals of the day; or transmitted, (by some private opportunity, so as to save the expense of postage,) to the officers of the Asylum. If any one of the states would but commence inquiries of this kind, on some well-directed, regular plan, there is no doubt that it would soon be universally adopted, and thus, in the course of a few years, we might hope to obtain sufficient data, from which to derive accurate information on a subject, full of interest to all who wish for further light on what relates to the physiology of man, or who desire to regulate, as it always should be done, the efforts of benevolence, by a correct understanding of the nature, and the extent, of the evils to be remedied, or removed.

Should such inquiries be instituted, these would be among the most important subjects of investigation; the sex and age of the individual; whether deafness is owing to some original, constitutional, defect, or was produced by disease or accident, and, if so, in what way, and at what time; whether there are other causes of deafness in the same family, or among any of the ancestors, or collateral branches of kindred, and how, and when, produced; whether the deafness is total or partial; whether any medical means have been employed to remove it, and the results of such efforts; what are the circumstances of the parents or friends of the individual; whether any attempts have been made to communicate instruction, and with what success; whether the individual has been taught any mechanical art or trade, or is engaged in any regular occupation.

Another most curious subject of inquiry, and which deserves particular notice, is, that, in some families, containing both deaf and dumb children, and others in possession of all their faculties, there seems to be a mysterious principle of alternation; the cases of deafness, at birth, occurring at regular intervals, between those who can hear and speak. This fact is well worthy of attention.

It would, also, be desirable to inquire, whether the parents and friends of the deaf and dumb, are aware of the public provision that has been made, in several of the states, for their relief. In many cases, strange as it may seem, they are as yet either ignorant of this, or, at least, of

the steps to be taken to obtain such relief; while some have still remaining scruples, with regard to the reality or extent of the advantages that the deaf and dumb may derive from a course of instruction; and a few, a very few we would hope for the honour of human nature, calculate, on the sordid principles of loss and gain, how much they may have to sacrifice in giving up the emoluments of their children's labour during the time that is necessary to be spent in acquiring the benefits, and the solace, of a useful education. Such thrift, engendered in the heart of avarice, and attempted to be palliated by the profession of excessive parental attachment, if it cannot be counteracted by considerations of common humanity ought to be held up to that reproach and shame which is so justly deserved. In this respect, let not the sins of the parents be visited upon their poor, deaf and dumb offspring."

A number of specimens of composition by the students are given, which shew their improvement; and are calculated to convince those, who are yet unconvinced, of the utility of this institution.—Our limits forbid the insertion of these compositions, at present.

Whole number of Pupils, since the institution commenced

303

Left the School

160

Present No.

143

From the New Baptist Miscellany.

LETTER TO THE REV. DR. RYLAND FROM THE LATE REV. J. NEWTON.

Dear Sir,—I love to have a letter from you now and then. I read last night the nine to you in Cardiphonia. The remembrance of past times revived and gave me pleasure. We began when you were a lad and I a curate, and we have gone on till you are grown into a doctor, and I am dignified with the title of rector. Our friendship, now grown old, will, I hope, continue to the end, whatever changes may yet await us; ye, and subist and flourish in a better world.

A little after midnight on Saturday, just on the entrance of the Lord's day, Mr. Roimaine finished his honorable and useful life, and by a peaceful transition entered the joy of his Lord, in his 82d year. He was 38 years in the ministry, before he was once confined from the pulpit by illness, and preached as constantly and as usual till about the beginning of this month. I find his last sermon was on the 4th of June. According to seniority, my turn may be next—for I shall finish my 70th the 4th of August (pray for me especially on that day that I may be found ready.) I believe I am the oldest minister in the establishment, of those who bear the honorable stigma of methodists. Yet it is possible some younger than myself may be removed before me. But this is none of my concern, my times are in the Lord's hands.—At present I am favoured with good health, and still able to go through my public service comfortably. I have no reason to be weary of living; for I have every thing of a temporal kind that my heart can wish; and, while death is at a distance (the distance cannot now be great,) I seem neither unwilling nor afraid to die. May I find mercy of the Lord in that day! If death should come alone, I should be terrified; but I humbly hope the Lord will come with him, and then I shall not fear to meet him.

I transmitted your last to Mr. H. Thornton. There were some hints of suspicion in it, which I could have wished omitted. I know not what passed between him and Mr. Fuller, but if there seemed any demur upon your proposal, you would not have imputed it to a prejudice against your denomination had you known Mr. Thornton, Mr. Wilberforce, or Mr. Grant, who I believe are the leading men in the Sierra Leone Direction, and they showed their good will to your India affair when Mr. Fuller called upon them. Mr. Thornton tells me he has written again to Mr. Fuller, and that he has desired Mr. Macaulay, the late Deputy Governor of Sierra Leone, who is just arrived from thence, to call upon you before he leaves Bristol.

It seems desirable in theory that if several missionaries visit the same parts among the heathens they should all carry the same message, and I should be well pleased, if the Lord so appointed, that they should be all Baptists. I think the Baptists have a right to model those to whom the Lord makes them his instruments in conversion. It is probable that, if I had been (ceteris paribus,) born and brought up in the neighborhood of College Lane, I should have been a Baptist myself. It seemed the prejudices of your education happily confirmed you in the truth, which the prejudices of my education have prevented me from receiving. But you consider who hath made you to differ, and therefore I hope will bear with me.

If clergymen, Baptists, and Methodists, preach the same gospel in Africa, it is to be feared that when the poor blacks find them differing among themselves in points confessedly of a secondary importance, they will suppose that they are endeavoring to propagate their different religions. But I do not see how this can be prevented in the present state of human nature. The best of men have a species of self about them, and self will always be a stickler for his own party.

I am comforted with this thought that the hour is coming when we shall be all of one mind. May we now be of one heart! There are neither Churchmen nor Dissenters, neither Independents, Baptists, nor Methodists in heaven. They are all worshippers and followers of the Lamb that was slain. Should I be charged with being a party-man, myself, probably I ought to plead guilty, for who can understand his own errors? I hope I may honestly say, that I watch, pray, and endeavor to be less influenced by a party spirit. And to love those all alike who give evidence that they are new creatures, and baptized with the Holy Ghost, whether their baptism by men has been in a tub, or a pond, or a river, or by only pouring a little water on their faces.

After Ridley and Hooper had almost quarrelled about copies, surplices, and other trifles,

they were both shut up by Queen Mary as sheep for the slaughter; then Bishop Ridley wrote to Hooper to this purpose: 'though you and I could not agree about BLACK and WHITE, I rejoice to find that we can agree in RED.' Perhaps the present state of things may produce something of this effect. A storm that drives the sheep of Christ (who scatter and divide themselves) closer together, may be preferable to a calm, which, by seducing them into a wrong spirit, makes them ready to bite and devour each other.

Baptist as you are, my heart prays sincerely for your comfort and success, that the Lord may fill your heart with his wisdom, grace, and peace; that he may bless you in your family, your ministry, in your academy, make you a happy instrument of watering many by his gospel, and that you may be abundantly watered in your own soul from himself.

Dear Miss Catlett, who through mercy is well, joins me in love to you, Mrs. Ryland, and John.

I am,

Your affectionate friend and brother,

JOHN NEWTON.

July 28, 1795.

SHEPHERDS IN THE EAST.

The flocks were tended by servants, also by the sons, and frequently by the daughters of the owner, who himself was often employed in the same service. In the summer they generally moved towards the north, or occupied the loftier part of the mountains; in the winter they returned to the south, or